

THE HERALD OF THE GOLDEN AGE.

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THREEPENCE.

Hygienic Christianity.

Many and various are the types and presentations of 'Christianity' which have been set before Mankind since the original and genuine type was introduced into our world—only too soon to be departed from.

We have had 'communistic,' 'monastic,' 'mystic,' 'Papal,' 'inquisitorial,' 'tyrannical,' 'theological,' and also many forms of 'fanatical,' Christianity (so-called). All have been tried, and apparently found wanting, and there now seems to be developing, amongst cultured and thoughtful people

throughout Christendom, a general feeling that the best thing to do is to return to the simple, practical, scientific and beneficent religion that was taught and exemplified by Jesus, in its pure and unadulterated form.

This creates an opportunity for exalting a conception of it which has been almost forgotten in these modern days, but which was the predominant one in the first century. For the sake of convenience, and the purpose of this article it may be termed 'Hygienic Christianity.'

One of the most notable characteristics which distinguished Christ and his early followers was a desire to cure the sick and to restore to them the blessing of health. Their benevolence and philanthropy were manifested chiefly in this particular manner.

We are told that wherever they went, the afflicted derived benefit from their ministration, and the art of healing seems to have been practised not only by a few specially favoured graduates in that first school of real Christian Science, but by the disciples in general. In those early days, being a Christian implied the possession of some knowledge at any rate concerning the cure of human malady, as well as a personal exemplification of the 'way of salvation' from disease and transgression.

Of these facts we have much evidence in the synoptic biographies, which tell how the first seventy Initiates were sent out to heal the sick (doubtless by normal and

scientific methods based upon superior understanding of hygienic and therapeutic Law) and how they succeeded beyond their expectations.

And in corroboration we have records of a still more unimpeachable nature, such as the stone tablet discovered in the year 1900 at Ephesus, which is inscribed with the text of the letter that was sent by King Abgarus V of Edessa to Jesus, and also with his reply. This inscription on the ancient stone that formed a portion of the old gateway of the palace, has been declared to be authentic by Prof. Bohrmann, of Vienna University, and Prof. Murray of the British Museum, and it confirms the authenticity of the original letters (written in Syro-Chaldaic) which were discovered in A.D. 97, but concerning which some doubt had hitherto been felt.

The writing carved on the tablet (of which I have a complete copy) includes the following sentences, and thus demonstrates how far the fame of the Great Physician had travelled:—

"I have heard of Thee and the cures wrought by Thee without herbs or medicine; for it is reported that Thou restordest sight to the blind and maketh the lame to walk, cleanseth the leper, raiseth the dead, casteth out demons and unclean spirits and healest those that are tormented of diseases of long continuance. . . . I have sent Thee a few lines entreating Thee to come hither and cure my diseases."

In his reply Jesus concluded with the following words:—

"Concerning the matter thou hast written about, this is to acquaint thee that all things for which I was sent hither must be fulfilled, and then I shall be taken up and return to Him that sent me; but after my ascension I will send one of my disciples who shall cure thee of thy distemper and give life to all them that are with thee."

According to tradition Philip was sent to cure the King, and thus both historical record and tradition combine to teach us that the Ministry of Healing was the work of the first disciples as well as of their Master.

We need not be surprised therefore that in these latter days, when a general disposition is becoming manifest to get back to the simple and efficacious philosophy and ethics of the Christ, there should be a recrudescence in the hearts of his real followers, of this desire and sense of obligation to relieve human suffering and to cure or prevent disease.

Men and women are beginning to feel that congregations of more or less afflicted 'Christians' are anomalous, and that such constitute but a poor

advertisement of a religious system the watchword of which is 'salvation.' And every year a readiness becomes more noticeable to do something of a practical nature to lessen sickness and suffering, and to regard such effort as the highest form of Christian endeavour.

But, unfortunately, with the majority of these philanthropic souls, the only way that presents itself, is by contributing to some Hospital or endowing some Research Fund—thus leaving the actual work of therapeutic ministry and physical redemption to a professional class of men, who may be, and who in many cases are, out of touch with the true ideals and sentiment of Christianity.

Now, it is to vital and actively disposed Christians of this type that the Food-Reform and Health-Culture Movement presents an *opportunity*, and a sphere of useful service which is in strict accord with the work of the early followers of the Master.

On every hand around us we can find human beings who are suffering from some malady which results from dietetic transgression or unhygienic habit; and, in most cases, cure will promptly follow their return to a healthful mode of living. We can reveal to them the mistakes they are making, encourage them to amend their ways, tell them how to live in accord with Nature's Laws, and exemplify to them by our own healthy condition, the advantages of the hygienic and law-abiding life.

In most instances we shall find ourselves well able to render such service, provided of course, that we have first found the Way of Health ourselves, and have given a reasonable amount of time to reading instructive books on the subject. And in exceptional cases, where complications may cause us to doubt how best to proceed, we can easily direct sufferers to some fully qualified and experienced physician who has studied the subject of 'Disease,' and also of 'Diet in relation to Health,' more fully than we have had opportunity to do; or we can tell them of books that will help them to apprehend the truths they need to learn.

This is a form of Christian endeavour that will bring blessing to ourselves, to our neighbours, to posterity, and also to God's sub-human creatures who are suffering on account of man's ignorance and transgression. And thus may we fulfil the obligation which rests upon all who have embraced the Christ-Ideal, to labour in a practical, intelligent, and scientific way for the world's amelioration and redemption from sin and sorrow.

And it is a work in which the humblest may engage—for if we cannot write, or speak in public, or talk in a convincing manner, we can lend, or induce people to buy, books and pamphlets that will enlighten them; and thus become in a very real sense 'message bearers' in the service of the Most High.

It is also a work of a germinal and far-reaching sort—the ultimate issues of which we cannot adequately estimate. For it is possible that one convert to the humane and hygienic life, made through our effort, may become instrumental in winning thousands of others—and thus prevent a vast amount of suffering and transgression, and promote a corresponding amount of health and happiness.

A certain section of the Christian Church, **Hygienic Evangelists.** which is rapidly increasing in the number of its adherents, has already so completely embraced this conception of present obligation and opportunity, that every member feels per-

sonally responsible thus to labour for social and human betterment.

I recently met some of these representatives of Hygienic Christianity, and was much impressed to find that they were in dead earnest about the matter, and considered such work to be of paramount importance.

Psalm-singing and ceremonial service were regarded by them as being quite of secondary importance—the obligation to combat evil and disease, just as Jesus did, and to bring healing and health to afflicted mortals being considered their first duty as active Christian disciples. And consequently, they display as much zeal, devotion and energy in selling the publications of their community—books and magazines entirely devoted to helpful teaching concerning Health and right ways of living—as the Salvationists exhibit in selling their 'War Cry.'

It is quite usual for an individual member of this particular regiment of the Church militant to sell scores of magazines and books every week—and to keep it up all the year round—and they do it because they believe God requires them to serve Him in this manner, and thus to manifest love to their neighbours in a *practical* form.

When I ascertained this fact and became acquainted with some of these zealous and devoted workers, it made me wish that the same spirit animated *all* the Members of The Order of the Golden Age, instead of only a moderate percentage of them—and also the leaders of thought in the Churches of Christendom. And I resolved to invite all my comrades and the readers of this Journal, to consider and embrace this conception, to come up to this standard, to join hands in a great effort to emancipate the suffering multitudes around us from their afflictions and transgressions, and to exalt the Ideal of Hygienic Christianity as the most urgent necessity of this Twentieth Century.

For such work is so eminently philanthropic, humane and scientific. It means *prevention* as well as *cure* of disease, and it will prove far more efficacious than all the experimentation upon poor animals that is taking place in our laboratories, or than all the serum-quackery that is being advertised by empirical physiologists who find themselves unable to cure human malady because they ignore Nature's Law of Cause and Effect, and have forsaken the way of rational common sense in dealing with it.

It is also strictly Apostolic in method, for it involves exhortation of the multitudes around us to Repentance ('amendment of deeds' is the correct translation of the word used in the original, and is so rendered in Bede's Anglo-Saxon Gospel according to Mark) and to Faith—thus being in accordance with the work of the early disciples. Such *amendment* must include cessation of transgression against Nature's Law in dietetic and other matters, and forms the basis of *Faith* in God's readiness to heal them as soon as they return to the path of obedience to His Will and of harmony with the Laws of Health which He has divinely and beneficently ordained.

There is no fanaticism or irrationality about such a Gospel as this. It is based on sound reason, and its results will justify those who embrace it. It requires neither fallacious, 'affirmations' nor unscientific 'denials,' but

only a return to a natural, simple and hygienic way of living, and belief in the healing power of the Spirit of Life which surrounds and permeates our being. And where these conditions are complied with, restoration to health will generally follow, and the sufferer will be able to "go in peace and sin no more," like the afflicted ones who were healed, exhorted and instructed by the Great Physician.

We have been brought up to look upon the healing ministry of our Lord as being entirely *miraculous*. A halo has been cast around it until its real practical and scientific nature has become almost hidden; and thus we have lost many valuable truths that were revealed by it.

The fact has been almost forgotten that He sojourned with the Therapeutic Brotherhood in Egypt, and doubtless acquired their knowledge, and was in close touch with certain Fraternities that made the understanding of physical, super-physical and psychic Law their life-study. And that He taught and trained the initiates who came to him, and then sent them forth as successful therapeutic practitioners.

These initiates were *ordinary mortals* like ourselves; and it is much more reasonable to regard their work as the result of superior understanding of hygienic and medical Law, than to look upon it as being in any sense *miraculous*.

And what *they* did, *we* can do if we only apprehend the truths they knew, and in the same practical manner apply them to present circumstances.

The teaching of the Christ, as well as all his actions, were characterized by extreme simplicity. His conception of religious obligation was virtually summed up in two simple duties—Love to God and Love to our neighbours. And if we could only ascertain the truth, we should find that his healing ministry was equally simple, whilst being strictly scientific.

And we may feel quite sure that as He well understood that the penalties which overtake transgressors of the Laws of Nature and of Health are *beneficent* in their operation, and tend to promote racial well-being, He would never have encouraged human beings to dodge such penalties or to ignore their significance, by healing them in any *miraculous* manner of the *effects* of their physical sins, whilst leaving them to continue their transgressions.

Our imperfect and fragmentary historical records prove that many of the Chief Apostles, early Fathers of the Church, and the early Christians were conspicuous because of their abstinence from, and depreciation of, flesh-food. This abundantly justifies us in assuming that careful instruction was given by the Master to his band of healing missionaries concerning the deleterious and disease-producing effects of the unnatural habit of consuming flesh and blood. As an Essene, his views on the subject would have been pronounced, and his example would have confirmed his teaching.

It is admissible that a certain laxity may have been permitted to the *Gentile* converts by the Apostles for politic reasons—although even *they* were strictly commanded to "abstain from things strangled and from blood" as a "supremely necessary thing," by the first Apostolic Council held at Jerusalem A.D. 48.

And Paul—a Pharisee with strong Jewish prejudices—may have shewn a tendency to condone this violation of natural and physical law because in his missionary enthusiasm he may have found that total prohibition might prevent some of the Gentiles from becoming converts. But he had not had the advantage of being personally taught and trained by Jesus, nor had he been commissioned and sent forth to combat human pain and sickness. And even Paul was obliged to declare "I will eat no flesh for evermore," because, apparently, he found that his example was becoming a stumbling block to others who wanted to follow the pure and humane teaching of the Christ and to walk "in his steps."

It is a most significant fact that the Apostolic Command to "abstain from blood" (which is contained in all red meat) did not require any confirmation until A.D. 692, so imperative does it seem to have been regarded by the whole Christian Church.

But laxity crept in, especially amongst the Western Christians, and therefore the matter was brought up for discussion at the Trullan Council held at Constantinople in that year, and which was attended by the Patriarchs of Jerusalem, Constantinople, Alexandria, and Antioch, by more than 200 Bishops, by the Emperor Justinian II. and by Basil, Archbishop of Crete, who claimed to represent the Patriarch of Rome and all the Bishops under him.

The following Canon (No. 67) was issued by this Council:—

"If any one from this present time shall attempt to eat the blood of any animal, in any manner whatsoever, if he be a Cleric let him be deposed, and if a layman let him be excommunicated."

This Decree is still held sacred by the Eastern Church, and it is in perfect harmony with that delivered by the first Apostolic Council. Its subsequent rejection by the Bishop of Rome does not invalidate it or lessen its authority with the Christian Church in general. Such rejection took place at a time when the Western Church was entering its 'dark age,' and was probably caused by the prevalent degeneracy that had set in—such degeneracy being increased by the license to eat blood-stained food that henceforth became general.

The flesh-food consumed by Christians at this present time is in nearly all cases filled with venous blood (which is called 'red gravy' when it flows out upon the dish). Thus the carnivorous habit is a direct violation of the Apostolic command, and therefore contrary to the spirit and teaching of the Christianity of Christ, and to the hygienic and humane Rule of His early Church.

For this reason alone, if for no others, all his true followers should abandon the evil custom, and aid in the work of bringing about its suppression.

By such action alone can our social evils, diseases and cruelties be effectually remedied; and unless all who profess and call themselves Christians thus return to the path of obedience, pure living and humaneness, the great Ideal of Jesus—the Redemption of Mankind from disease, carnality and transgression, and the establishment on Earth of a Kingdom of Love and Spirituality—can never be realized.

Sidney H. Beard.

Spiritual Evolution.

(*"Whatsoever a man soweth, that shall he also reap."*—*Jesus.*)



Man has two bodies—the material, which puts him in contact with the physical world; and the ethereal with which he is touch with the invisible world.

The physical body is perishable and crumbles away at death; it is a garment put on for our earthly journey. The ethereal body is indestructible, and becomes refined and purified during the progress of the soul of which it is the permanent inseparable envelope.

The knowledge accumulated in our previous lives, the recollections of our past existences are summarized and registered in the ethereal body. Exempt from the constant changes of the material body, it is the imperishable seat of memory, and secures its preservation.

The ethereal body contains also the germs of new senses which will be born and manifest themselves in the course of our future existences, widening more and more the field of our experiences. Our senses are capable of being perfected indefinitely. The present man possesses all the elements of his future greatness. By a general progress he will discover that all things around him possess properties and qualities hitherto unknown to him. He will learn to know forces and powers, the existence of which he does not even suspect.

The study of the ethereal body even now shows how a man can live simultaneously the physical life and the free life of space. The phenomena of somnambulism and the freeing of the physical body, and vision at a distance or second sight, are some phases of this exterior life of which we have no consciousness in our waking state.

The spirit in the flesh is like a prisoner in his cell, the state of somnambulism or of mediumship frees it, and permits it to extend more or less the circle of its perceptions, while yet remaining attached to its envelope. Death provides its complete emancipation.

The duty of Science is to study the hidden sources of life. As long as she confines her observations to the physical body, which is but an exterior and superficial manifestation, physiology and medicine will remain comparatively powerless and sterile.

Spiritual Incan- descence

It has been shown, by certain experiments of photography and materialisation, how the ethereal body emits vibrations and radiations, varying in form and intensity according to the mental state. These are positive demonstrations of the fact stated, in messages from the Beyond, that the power of radiation of the spirit and the extent of its field of perception, vary always in proportion to its degree of elevation.

The purity and transparency of the ethereal body

are, in space, the test of the position of the soul; the refinement of its constituent elements and the rapidity of its vibration increase with its purification. As the moral nature develops, new physical conditions appear in the physical body.

The thoughts and actions of the being re-act constantly on his envelope, and according to their nature materialise it or render it more ethereal. Persistent study, prayer, good actions, the fulfilment of duty, are so many factors in the ascension of the soul.

By prolonged intellectual and moral training, meritorious living, generous aspirations, and great sacrifices, the radiation of the soul gradually increases. The vibrations of its ethereal body become more frequent, its brilliancy becomes greater, and the density of its envelope decreases.

These phenomena are produced in the opposite direction in those inclined to violent passions and sensual pleasures; their mode of life causes an increase of density in the ethereal body, the reduction of rapidity of vibration, from which come the darkening of the senses and the diminution of the perceptions in the life of space.

We can therefore understand how each of us is the maker of his own happiness or misery, elevation or abasement. Man creates his destiny by his actions; the partition of good and evil is therefore a mathematical result of the merits and efforts of each of us.

**Re-incar-
nation.**

The Law of Destiny consists in the progressive development of the soul, which makes its own future; it is the rational evolution of all beings, starting from the same point, to reach the same summit, the same perfection. Its successive existences are passed alternately in space and the surface of the worlds, but all these lives are connected by the Law of Cause and Effect.

Our present life is, for each of us, a legacy of the past and a preparation for the future.

After a time of rest in space, the soul is reborn to humanity, bringing with it the results and products of its former lives. This explains the intellectual and moral inequalities which we see among the inhabitants of our Earth.

The inborn superiority of some men is the fruit of their past efforts. We are younger or older spirits, we have worked more or less, acquired more or less virtue or knowledge. Thus the infinite variety of characters, of aptitudes and of tastes ceases to be an enigma. Nevertheless the reincarnated soul cannot always utilise the powers and faculties acquired. It has at its disposal here below only a very imperfect organism.

The innate faculties of some children, infant phenomena, artists, musicians, scientists, bear clear testimony to the existence of this Law.

Lives of suffering, existences of struggle, are explained in the same way. They are transitory but necessary phases of the immortal life. Every soul will know them in its turn. Trial and suffering are so many means of reparation, of elevation and education, it is by them that the soul effaces a guilty past and regains lost time. By them characters are formed, experience is acquired, man is prepared for further ascensions. The soul which suffers seeks after God, remembers to pray to Him, and thus draws near to Him.

**Our
Forgotten
Past.**

Each human being on returning to this world loses the memory of his past, which is registered in the ethereal body; it disappears for a time under the envelope of flesh.

This is a physical necessity. This temporary forgetfulness of our previous existences is easily explained. If our present memory does not suffice to recall to us our first years of childhood, it is not astonishing that we should have forgotten the lives which were separated one from the other by a long sojourn in space.

The states of sleeping and of waking through which we pass each day, as well as the experiences of hypnotism and somnambulism, prove to us that we can temporarily forget our normal existences without thereby losing our personality. Eclipses of like nature concerning our past existences have therefore nothing astonishing about them.

From a moral point of view remembrance of our previous lives here below would cause very great perturbations. All criminals reborn to reinstate themselves would be recognised, rejected, despised; and they themselves would be terrified, and, as it were, hypnotised by their own recollections. The reparation of the past would be impossible, the present unbearable.

It would be the same, in different degrees, with all those whose past is stained. Recollections of the past would introduce into social life elements of discord which would aggravate the situation and check amelioration. The heavy burden of errors and of faults, the sight of shameful actions inscribed on its history, would weigh down the soul and paralyse its initiative.

When we consider everything carefully, we see that the temporary effacement of the past is indispensable to the work of reparation, and that Providence, in depriving us of our far-off memories, has acted with great wisdom.

Future Possibilities. There is a part reserved to the free will of each being, he may thus, in a certain measure, and according to his degree of elevation, choose the condition into which he is to be re-born. But there is also the part of destiny or Divine law, which, from on high, fixes the order of re-births.

Our lives are the successive stages in our great journey towards eternal truth, good, and beauty. By the doctrine of pre-existence, at every incarnation all becomes connected, illuminated, and comprehensible; Divine justice appears, and harmony reigns in the universe and in our destinies.

The soul is no longer supposed to be created by a capricious God, who distributes at haphazard and according to His own pleasure, vice and virtue, genius and imbecility. Created simple and ignorant, the soul rises by its own efforts, and enriches itself by reaping in the present that which it has sown in the past and sows now for the future.

The soul constructs its own destiny, rising degree by degree from the inferior and rudimentary state to that of the highest personality; from the unconsciousness of the savage to the state of those sublime beings who illuminate the highways of history and pass like a ray of Divine light over this Earth.

Thus considered, the Law of re-incarnation becomes a comforting and strengthening truth, a symbol of

peace among men. It points out to all the way of progress, the great justice of a God who does not punish eternally, but permits the sinner to redeem himself by suffering.

This Law draws the bonds of human brotherhood closer by teaching those who are shocked by the social differences and inequalities among men, that in reality all have the same origin and the same future. There are no favoured ones, and none disinherited, since the final result is the same for all, if all will work for it.

It puts a check on our passions by showing us the consequences of our actions, aims and thoughts—consequences not confined to this life, but sowing seeds of future happiness or misfortune. We thereby learn to watch ourselves, to be on our guard to prepare our future.

The man who has understood the grandeur of this doctrine can no longer accuse God of injustice or of partiality. He will know that each one occupies his proper place in the world. That every soul is subjected to the trials it has merited or desired. He will thank the Eternal for having thus given him the means of repairing his faults, and acquiring, by constant effort an atom of His power, a reflection of His wisdom, a spark of His love.

All is explained and becomes clear in the Divine plan when it is looked at from a lofty point of view. The Law of Progress rules infinite life, and makes the splendour of the universe. Thus seen, the problem of Destiny is but the logical application and consecration of that Law of Evolution of which so many thinkers of our day have had, according to their state of mind a vague intuition or a clear vision. It is the Great Law which governs all.

Leon Denis.

* * *

The Reward.

“This is the place where Thou didst bid me stand,
And work and wait;
I thought it was a plot of fertile land,
To tend and cultivate.
Flower and fruit I said are surely there,
In rich earth stored;
And I will make of it a garden fair
For Thee my Lord.

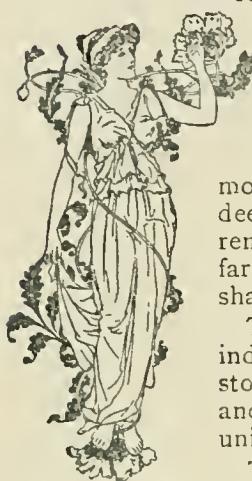
“Lo! it is set where only bleak skies frown,
With rank weeds sown,
And over it the vagrant thistle-down
Like dust is blown.
Long have I laboured, but the barren soil
No crop will yield,
This have I won for all my ceaseless toil—
A bare ploughed field.

“Nay even here, where thou didst strive and weep,
Some sunny morn,
Others shall come with joyous hearts and reap
The full-eared corn.
Yet is their harvest to thy labour due,
On Me 'twas spent—
Are not the furrows driven straight and true?
Be thou content.”

Christian Burks.

The Voice of Nature.

WE talk about "Mother Nature," and we are not wrong in so doing, because our knowledge of an individual mother animal shows to us that the relation of a unit mother to her offspring has much in kindred with the universal relation of Nature towards all that is. Putting Nature and her laws and her counsel in the light of a Mother, is but bringing within the ken of a common comprehension great truths and deep mysteries which might otherwise remain outside us by reason of their far off majesty and the inscrutable shadow of their aura.



The unit mother rocks a tiny cradle indeed, but Mother Nature rocks the storm-passioned seas in the ocean bed, and has the mighty mechanism of the universe in her lap.

The thought of Motherhood conjures before the mind all that is best and purest and holiest in life, and the contemplation of Nature sends the thinker on to the worship of the great One still further and higher—the God beyond!

Just as children who disobey maternal counsel find the penalty in suffering, so do those who antagonize the great laws of Nature pay for their folly by days of sorrow and nights of anguish, and lives blighted in their prime.

Fools and deluded are they who stand before Mother Nature and defy her—not Prometheus cursing Jupiter, or Ajax daring the bolt of fire, were more foolhardy than the man who sets himself against Nature and hopes to escape. Fools and deluded are they who put their fingers in the cogs of the cosmos and expect thereby to change destiny.

I have seen flies in myriads sucking up dripping sewage, sticky and slimy, from the surface of a slow moving wheel, and when in its silent revolution they reached their doom, entangled and fast, they were crushed without effort or passion or emotion. They were silently blotted out of being, and sent into the shadowy void while myriad others took their places and met the same dread doom.

So is it in life. By hundreds, and thousands, and millions, men are brooding over their stomachs; and upon the corruptible and the corrupted are feeding; and by uncounted hosts are meeting their doom. The worshippers of the palate find that they have the penalty of the stomach to reckon with later on.

Like the flies upon the wheel sucking in the oozing filth, unconscious of their doom, so goes the world of men. They are eating and drinking of the corruptible and of the stimulating, while the unseen 'hand upon the wall' is writing *pain* and *agony* and lingering *disease*, and the Parcae are allowing but few long threads in their eternal spinning.

While the meat was yet in their mouths, says the chronicler, the wrath of God came upon the children of Israel. And why? Because they would not be content to be Fruitarians, like the angels in Heaven, but chained

by the belly to Egypt, must needs despise the manna of the heavenly inhabitants, and long for the old gross carnalities of the quivering flesh and the dripping gore to satisfy their appetites withal.

It is the same to-day. The Evangel of Fruitarianism has been preached throughout the expanse of the land, and from the Ultima Thule of the hardy northern crofter down to the sturdy fisherman of the Cornish coast the message of the happier day has been proclaimed. And yet, though the light is shining upon the peaks of the distant mountain tops of the East ahead, the cry is that the night is pleasant and the feast of fat things too tempting to leave. Like the revellers whom the dawn surprises, they cry, "Pull down the blinds, on with the feast, shut out the pale-faced morning sun, and let us eat, and let us satisfy ourselves."

I am overwhelmed with wonder at the stupendous task that Moses undertook and at the enormous difficulties he overcame. To convert a posse of degraded offal-eating slaves into a courageous conquering army of stalwart fruitarians, and to enthuse them with a hope, and to encircle them with sanitary laws which have remained with them for thousands of years, was a superhuman undertaking.

We see to-day that, in spite of all our progress and of our intellectual freedom, we are still trying to do the same old trick of having our head in Canaan and our stomach in Egypt. It cannot be. We too must eat our way back to the Promised Land of milk and honey and vineyards and olive-yards, if we would gain the great reward of health and happiness and peace?

The Source of Human Welfare.

Why do I emphasize the question of Food as being so important for Health, and through Health for Happiness? Why do I lay so much stress on the food that is eaten, and leave unnoticed the thousand other causes which make for Health or Disease?

I do so deliberately and of set purpose, because I find that it is from the food we eat and the drink we drink that proceeds the strength and vigour of the body and of the mind, and of the power to manifest the soul.

The molecular changes of the body which go on unceasingly in muscle, bone, and nerve have, as the plasm for their energy to shape itself upon, the elements of the food that has been eaten.

To what organs is it that the majority of diseases can be traced? If we look to the organs connected either directly or indirectly with the digestive functions, we shall generally find our clue to the disease.

Stomach and liver, intestines and kidneys, are the ill-used slaves that serve their master at the altar of appetite, and as they serve they suffer, and disease and pain and death follow close behind.

Our Hospitals are full and running over. Day and night the wards are crowded, and the out-patients are thronging in, and asking for anodynes and that healing which they so often fail to get. Doctors are multiplying with an alarming rapidity, and worse than all, the idea of being unwell is beginning to be looked upon as the normal condition of life.

What does all this mean? It means that instead of man living out his natural life in joy and health and lightsome happiness; living on to the natural age

of 105; living to the uttermost limit like the patriarch, with eye undimmed and natural forces unabated; living until the tired life asks for the sweet rest of death, with the same trustful happiness that the tired body asks at eventide for sleep; instead of life being a time of perfect health, and old age but a gradual slowing of the vital wheel without jar or jolt; instead of all this, the faults in food, the disobedience of the wise words of counsel of Mother Nature have cursed man with a penalty of pain and anguish and suffering and premature death that are enough to make the human race an object of pity rather than of envy.

Look but a step deeper, and you find an emphatic support of the same position. England may claim to be a great country, and to have conquered more than the world conqueror himself; but it must be remembered that the armies that have carried the British flag to conquest and to glory have been recruited from the yeoman and the peasant class.

This class, from poverty and stress of fortune, have for generations been chiefly abstainers from meat, in fact, and it is only during this generation that the advent of potted and foreign meat and the general rise of wages has enabled the wage-earning portion of the community to put into practice the false precepts that have been hammered into them that "it is beef which makes the man, and game the gentleman."

Further still, the pick of the army have always been the Scotch and Irish regiments, and no one disputes that the dietary of the one has for many generations been drawn from the oat plant, and of the other from the potato and the Indian corn and the butter-milk.

Scotchmen and Scotchwomen are recognized the world over as being endowed with the special gifts of hardy health, enduring constitutions, and clear intellect, an ancestral heritage, accumulated by centuries of practically fruitarian ancestors—a heritage which I am sad to see is being squandered by the generation who inherit it, and who, by adopting the habitual use of food which the Great Mother warns against, are transmitting to their descendants an impoverished heritage—a worse constitution than they themselves have received.

Nature's Commands. What is the counsel of Great Mother Nature upon the subject of food? She lays down two negatives and two positives.

Thou shalt not kill with wanton or unnecessary hand.
Thou shalt not eat of a dead body.

Thou shalt be as a father and as a mother; as an elder brother and as a loving sister; as a king and as a queen, towards all the sentient lesser creatures.

Thou shalt eat of the fruit of the tree of the garden of life, and thou shalt live.

It may be objected to me that these are beautiful laws in Ethics, and maxims which might well be engraved upon the tablets of the heart as commandments for the coming race, but that they are not counsels of Nature. It may be said that they are the crystallizations of Culture, but not the stamped dietetics of a natural instinct.

Take the *first* command against cruel killing. It may be contended that boys instinctively lust to torture and to maim and to injure and to kill; that the stone in the hand of the young savage is but the precursor of the catapult or gun used by the young scion of civilization.

True indeed it is that the instincts of the far-off past linger still in our midst, and manifest themselves ever and again in the embryonic stages of life. I know that the heritage of the past is blood and cruelty and selfish enmity, and the blind battle for survival; but I see further that before the high state of Man is attained, the deep instinct of Humaneness and the deep loathing and fear of bloodshedding is developed.

Thus it is that I am justified in saying that it is a counsel of Nature that man should not wantonly or unnecessarily destroy life.

Where we find the murderer and the vivisector and the sportsman and the butcher persisting, even to adult life, in the love of cruelty and of killing and of bloodshedding, we must remember that they are but cosmic children, having reached to the *physical* form of the complete human, but not yet having attained to the spiritual stature of a Man.

Think but for a moment, and you will admit that when a horse falls in a street pierced through by a sharp shaft, so that blood and entrails gush out together, the instinct of every man and of every woman is a feeling of compassion and pity for the suffering creature, and a sensation of sickening repulsion at the sight of the raw flesh and the clotting blood.

Look again at the slaughter-houses, those groaning sores of the century? To bye-ways and back alleys are they thrust, for men and women love not the sight of blood nor the sound of the moaning creatures.

I gather these as random illustrations from a wealth of such that lies before me, to show that I am justified in claiming the injunction against the cruelty of killing as a deep counsel of Nature, and not the fruit of an artificial scheme of ethics.

The *second* prohibition is equally the counselling voice of the Great Mother. "Thou shalt not eat of any dead body."

There are some whose duties in life require them to tend the sick and wash the corpse. There are some who are called upon to minister to the dying, and to dismember the bodies of the dead, but deep down in every soul there is a voice of Nature which bids men not to lightly touch the body out of which the life is departed. There is a certain sanctity, a certain horror, a certain repulsion, aye, even a certain pollution about a dead body? He who has touched a dead body, even with but his little finger, should wash himself and sit apart awhile.

If we think even for a moment we shudder at the thought of touching the cold body with the sweat of incipient decay upon the skin, and the damp odour of death hanging around it like a pall.

The thought of touching it is repulsive; the idea of putting it to one's mouth and biting off a piece with one's teeth, and swallowing the dead bit of body, is a *ghastly impossibility*!

Go, wander for your happy day in the woods and gather flowers, and rub the milky corn in your hands, eating as you go, and then suddenly come upon the dead body of some horse or donkey or dog, or even cow or sheep (for all these animals are eaten by men in different parts of the world); and as you gaze upon its dull eyes and stark, stiffening limbs, would there come to one of you the thought of eating it? Even had you seen it killed by some falling branch or struck

down by some rolling boulder, would the faintest dream of taking of that dead body and feasting upon it have come into your mind? I think not. Instinctively you would start reverently away, and if one were to bid you tear that body limb from limb you would look upon the suggestion as a veritable form of sacrilege.

I would venture to lay it down that by instinct no human being looks upon a living, or a dying, or a dead body as suggesting food to him, or as tempting him to think of eating.

Wherever the sight of an animal suggests a savoury meal, it is not instinct but *past associations* which give rise to the suggestion.

Where pigs are regularly kept for killing, and the whole tragedy is acted again and again, and the sight of the butcher in his blue blouse and hanging steel conjures up the memory of a short struggle, blood-curdling yells and squeals, an unwilling walk to the place of doom, the gleam of a villainous knife, the spurt of red blood caught in a bucket, the gurgling in the throat, the weakening cries, the convulsive kickings, the dead body, the boiling water, and the scraped off hair, the opening of the belly and the gush out of warm intestines, —those, I say, who have seen this tragedy enacted again and again, may be able to connect the pig wallowing in his filthy sty and giving obese grunts as his scabby back is scratched, with the memory of fat feasts and the satiating of passions of appetite.

When such a man sees a pig, or smells the guano-like odour of a sow, he may long to eat of the dead body and tremble with ecstatic anticipation of hot livers, of brains and kidneys mashed together, and of sputtering pieces from the fat legs or bristly itching back, but *no ordinary human* who had no such associations ever looks upon a dead animal as food.

So again I would finally repeat the second counsel of Mother Nature, and emphasize the fact that the command "Thou shalt not eat of any dead body" is not a development of advanced ethics, but is really a natural and an inborn instinct.

The Call to Chivalry. Turning now from the negations we come to two positive commands. The first counsel of positive action is contained in the command of Nature to each of the sons of men, "Thou shalt be as a father and as a mother, as an elder brother and as an elder sister, as a king and as a queen, to the lesser ones of the animal world."

I know of nothing more important than to press home positive duties. Forbiddals and restrictions are always irksome, and to the "Thou shalt not," the obstinate heart is always rising up in rebellion, and saying "but the moment I get the chance I will."

Tell a man he must *not* kill, and he straightway thinks that he is being deprived of a privilege which others like the carnivores possess. Show to a man, on the other hand, the privileges of position and the honours to which he may attain, and it will be his ambition to reach, if not to go beyond, the goal that is limned out to his view, even though it be surrounded by difficulties and though the way be narrow and hedged in by restrictions.

It is one of the earliest privileges for a man to take up the position of comforter, protector, and elder brother to the animal world. Let a man once listen to the counsel of the Great Mother speaking within his

heart, and he will look upon every child of life he meets as an object of affectionate care and protection.

"It is my care," he will say within himself, "to see that you are happy and that nothing molests or harms you," and once this thought is possessed as a conscious reality, what further need have we of all the cumbrous machinery of forbiddings and negations and restrictions!

Once a man looks upon every animal he meets as a little brother whose natural protector he must more or less be, what need to him of the Society for the Prevention of Cruelty to Animals, or of the command, "Thou shalt not kill."

Again, I may be met by the objection that this is a splendid goal for advanced ethics to aim for, but that it is quite beyond the range of natural instincts and that to attempt to put it as a counsel of Mother Nature is to blind oneself to facts with the cloud of one's own enthusiasm.

I must again reiterate the position that man is a complex being, ever tending to further develop some traits, ever tending to lose others.

Those which, in embryonic form, are growing fast with latent vitality are no less "natural" than the effete ones of previous luxuriance which are smitten to decay.

To possess is one thing, to be conscious of possession is another. A tattered beggar at the street corner may be the heir to wealth untold, but he may be unconscious of it.

So, too, may the human family be, by birth, of the royal lineage of the kings of creation, and yet be unconscious of the honour, and imagine themselves to be nothing better than the Sudras of life whose duty is to eat-up the surplusage of the slaughtered in order to prevent the world being overrun by multiplying animals.

Nay this unconsciousness of the Divine privilege of men to be kings in creation is no mere fancy, for I have even met men who seriously argued with me that they believed that they were of the status of hyenas and jackals in the cosmic economics, and that therefore their duty was to keep down numbers by eating off the excess. And without being at all conscious of the grim sadness of the situation, they put forward the problem with childlike simplicity, "Why, what would become of the animals if we didn't eat them? They would overrun the world!"

I remember seeing a man in an Asylum once who came of gentle birth and high family, who believed that he had a mission to prevent the recurrence of the Egyptian plagues of lice and of frogs by eating every insect and reptile he could get at. Argument was useless.

I tried to point out to him that there were other lower animals whose duty it was to destroy the lice and the frogs, and that man had a higher and nobler function in life, and that even if he killed these loathsome things, he should not pollute himself by eating them, but to all my arguments he replied, with the set logic of insanity, "There was a plague of lice and frogs in Egypt once, so that Nature's scavengers are not enough. I expect this plague will recur again soon, for people have been letting these things alone for hundreds of years, and they are growing very fast. They will overrun the world and another plague will come. If we don't eat them they will eat us up."

This poor deluded madman, with his obstinate arguments, reminded me forcibly of the mass of humanity who were arguing in just the same way about other classes of animals.

It was impossible to make this imbecile conscious of his privileges of birth, and it is often just as difficult to awaken in the average human mind the consciousness of kinship with the royal line of Nature's kings whose prerogative it is to protect and care for the whole subject creation. None the less, however, there is, deep down, on this point as on the others I have dealt with, a message from Nature itself.

There is in everyone a feeling of commiseration and of pity when they see an animal in pain or in agony, and the first time that a girl or a boy, a man or a woman, goes into a slaughterhouse, or sees pigeon-shooting, or coursing, or hunting, a deep down sense of awful indignation is aroused, and a sorrowful heart-rending is begotten, which takes long to heal and many a day's repetition to remove.

The human heart is tender and compassionate towards those forms of animal life which come close to it, and wherein it can see the kinship of feeling and the identity of the life element.

We look beyond Man's inhumanity to foreigners, and recognize that there are embryonic traits within him which make it right to say that it is in keeping with the dictates of his higher nature that man should live at peace with man, and that the stronger should protect the weaker and the women and the children. In the same way must we look beyond man's cruelty towards the animals to whose inner life he is a stranger and a foreigner, and gather from the promptings of domestication, of keeping pets, of care for, and even self-sacrifice for, the dog and horse whose lives have become interlinked with his own, the same deep teaching of Nature that when Man shall live up to the highest he knows he will find that his natural relation to all that lives is one of protection and of paternal and kingly care.

The Fruitarian Instinct. The last lesson that I would draw from Nature is one of far-reaching consequences. It is one of daily practical import, and one which determines the Health, and therewith the Happiness, of the human race. "Thou shalt eat of the fruit of the tree of the garden of life, and thou shalt live," is the message which Nature has instamped upon every child that breathes the breath of life.

I have tried to show that Nature teaches children to loathe and abhor the decaying carcasses of death, but it needs no proof to demonstrate the food that children love and crave for.

The tiny little one eagerly grasps the juicy orange, and "coming down to dessert" is a sentence instinct with the power to give joy to the saddest youngster.

Even in juvenile vices as in budding virtues the same thing is seen. While the adult burglar, when he has rifled the jewellery, may go to the larder and regale himself on boiled beef and unlimited stout, the juvenile predator turns his longing appetite to the jam-pot, and when he plunders by night he goes to the orchard and steals from it ripe fruit, juicy and luscious, if it is his own appetite which tempts to the crime.

I do not hesitate then to affirm that the counsel of the Great Mother to her human children is to eat of the fruit of the garden.

A child holds out its chubby hand for raspberry or strawberry or plum or orange or apple, and to its mouth it readily finds the way, but who has seen a child attempt to bite the little chicken or the silky rabbit that has been put into its arms. Put a plum or a peach before a kitten, and it will disdain the delightful aroma, but when the kitten is placed beside a fledgling sparrow or a bright-eyed mouse, its instinct bids it kill and tear and eat.

Whatever arguments then may be brought from other sources on behalf of the practice of eating dead bodies there is no one can gainsay the fact that by the direct teaching of Nature, implanted in every child, after centuries of artificial training, the fruits of the garden are given as the food of man!

And with the right use of fruits for food what a glory of health results. I have seen the clogged and sluggish liver cleansed and purified to new life. I have seen the creeping consumption stayed in its dank pathway of death. I have seen the blotched and lepra skin come clean and like a child's again. Aye, and I have seen the hopeless pick up stray gleams of hope, and put a quavering foot forward towards Life and Courage once more.

The delicate acids have brought renewed youth to time-clogged arteries and the chronic headaches of uric acid-laden blood have disappeared under the change from flesh to fruit. The divine harmony of Life is established again, and Disease which springs of discord lifts its clawed talons one by one, and on its black wings flaps heavily away.

Are there none who will bow their heads in submission to Nature's counsel? Are there none whose souls will tingle through with enthusiastic joy as they hear the sweet message of their far-off Mother longing to bring them near to her breast again?

Are there none who will throw up their hands with a glad shout of joy, and cry in the fulness of a happy heart: "We hear the voice of the Divine Mother calling to us through the dimness of a babel of conflicting cries, and we answer, Mother, we will come; let thy light lead us, let thy voice guide us, be the pathway difficult, be there never so many foes and temptations by the way, we will push on towards the sweet warmth of thy breast; and since thou bidst us live upon the fruits of the earth, there shall no blood stain our lips, no dead carcass come between our teeth, no little slaughtered brother or sister be engulfed down our throat. We will raise the cry of Peace and Purity, we will uplift the flag of self-humanity, and by the power of our self-denial will we prove our sincerity and our truth."

Josiah Oldfield, D.C.L., M.A., M.R.C.S.



The Kindly Deed.

"It may be only a handshake,
It may be only a smile,
But if it makes life sweeter,
'Tis surely worth the while;
And God looks down upon it
With approving smile of love,
And the angels weave the story
Into their songs above.

H. Biddall.

Harmony.

To be in harmony with everything, at all times and under all circumstances, is one of the greatest essentials to the new life; and so extremely important is continuous harmony that nothing should be permitted to produce confusion or discord for the slightest moment.



Discord wastes energy while harmony accumulates energy; therefore, if we wish to be strong in mind and body, and be in the best possible condition for the best possible work, harmony is indispensable. The person who lives in perpetual harmony with everything will accomplish from ten to fifty per cent more during any given period of time; a fact that certainly makes the subject worth while.

When harmony is absent, there is always more or less mental confusion, and a confused mind can never think clearly; therefore, makes mistakes constantly. To establish complete and continuous mental harmony will reduce mistakes to a minimum in any mind. Another fact that makes the subject worth while.

To live the good life, the ideal life, the beautiful life, we must be at peace with all things, including ourselves; and every thought, word and deed must be harmonious.

Whatever we may wish to do or be, to sacrifice everything for the sake of harmony is perfect wisdom; though when we do this we find that what we were willing to sacrifice was not taken away. Nothing is lost by him who gives harmony the first place, and feels harmonious towards all persons and things.

"My own shall come to me," is a favourite expression in these days; and many are waiting and watching for their own to come; wondering, in the meantime, what can be done to hasten the coming. Many things can be done, but the most important is harmony.

The person who lives in perpetual harmony will not be deprived of his own very long, whatever that "own" may be. Whatever you deserve, whatever you are entitled to, whatever belongs to you will soon appear in your world if you continue to live in perfect harmony.

To enter the state of harmony is to enter a new world, where everything is better; where opportunities are greater and more numerous, and where persons, conditions and things are more agreeable. You will, therefore, live in a better world; but that is not all; your attitude of harmony will relate you so perfectly to the good things in all worlds that the best from every source will naturally gravitate to you.

A person who dwells serenely in the beautiful calm, is a perpetual benediction to everybody; to be in his presence is to come one step nearer the Beautiful.

Harmony is the foundation of happiness and health, and is one of the greatest essentials to achievement and success. When we look into the past and try to number the good things we failed to secure because we fell

into confusion and discord, we shall no longer doubt that harmony is one of the greatest things in the world.

The mind that works in perpetual harmony does more work and far better work; and such work is exercise conducive to higher development and growth. All harmonious work promotes development of mind and body; while work that is carried on in confused attitudes of mind will weaken the entire system, and produce final failure.

We often complain that we have no time for self-development; but if we live in harmony when we work we are growing every moment; and this development will not be confined to those muscles or faculties that we use directly, but the entire system, the mentality especially, will steadily gain in power and worth.

In the presence of these facts it is certainly folly to permit discord, disturbance or confusion at all: but the majority declare they cannot help it.

However, we must *learn* to help it, and we *can*. There is no reason why our minds should be excited nor our nerves upset at any time. We can prevent this just as easily as we can refuse to eat what we do not want.

In the first place, we must apply *reason* to this subject. We must understand that the wrong will not be righted because we "fly all to pieces"; and that to become nervous over a trouble does not drive the trouble away.

To live in a constant strain will not promote our purpose, nor arrange matters the way we want them; and yet nearly every one who has some great undertaking in hand does this very thing. We feel that it is our religious duty to be as excited as possible, and to string up all our nerves as high as possible whenever we are passing through some uncommon event; therefore, we spoil most of it, and bring all sorts of ills upon ourselves.

It is seldom that an extraordinary occasion passes off smoothly; there is nearly always something that turns out wrong, falls flat, or disgraces the participants. The reason is discord, confusion and the absence of perfect harmony.

It is not difficult to understand why so many undertakings fail; because the art of being in harmony under all kinds of circumstances, has not, as yet, been acquired by the many.

To be in harmony, and to do your best will give you success every time, and will prepare you for the greater opportunities that are sure to follow.

That intelligent, well-educated people almost daily break down over mere trifles, is almost too absurd to believe; but that it is the truth leads us to ask the reason why. They should have known better.

Modern education, however, does not teach us how to use ourselves. We are learning how to mix the material substances so as to satisfy every imaginable taste; and we are learning how to use the tangible forces of nature so as to construct almost anything we like in the physical world, but we have not learned how to combine the elements of mind so as to produce happiness, strength and brilliancy. A few have made the attempt, but the elements of mind will not combine for greater efficiency unless the mind is *in* harmony.

All of us have learned to remember, but few of us have learned to *think*. To repeat verbatim what others have thought and said, is counted knowledge: and with

such borrowed knowledge the majority think they are satisfied; the reason is they have not discovered the art of thinking thoughts of their own.

Original thinking is the secret of all greatness, all high attainments and all extraordinary achievements; but no mind can create original thought without being in harmony.

But how is harmony to be attained? We all want to know, and we want methods that all can apply with success.

In the first place, we must bear in mind the great fact that it is not what happens that disturbs us, but the way we *think* about that which happens; and our thought about anything depends upon our point of view.

The way we look at things will determine whether the experience will produce discord or harmony; and it is in our power to view things in any way that we like.

When something happens that usually disturbs the mind and upsets things in general, we should immediately turn our attention upon the power back of the event, with a view of finding the better side of that power.

Every power has its better side, its ideal side, its calm, undisturbed side; and the mere desire to gain a glimpse of that better side will turn the mind away from the disturbance and cause attention to be centred upon the calm that is being sought.

This will decrease the discord at once if we permitted any discord to be felt; though if we apply this method, the very moment we are aware of confusion in our environment, we will entirely prevent disturbance in our minds.

To meet all circumstances and events in this way, will develop in us a harmonious attitude towards everything; and when we are established in this harmonious attitude towards everything, nothing whatever can disturb us. No matter what may happen, we will remain *in* harmony; and will consequently be able to deal properly with everything that does happen.

The mind that is upset by confused circumstances will lose his ground and fail; but the mind that continues calmly in harmony with everything, will master every occasion, and steadily rise in the scale of life.

Christian D. Larson.



In the Moonlight.

We sat in the perfect moonlight;
The stars were dim and rare,
And above us the elm trees rustled
In the waves of the cool night air.

From the olives and the vineyard near us
The kiou owl plaintively cried,
And away o'er the misty hollows
Its mate with a wail replied.

The peasant sang in the distance,
The watchdog barked at the star,
And the clack of the cradles beating the hemp
Came faint from the farms afar.

We talked oftentimes of our childhood,
Of the days forever flown,
Of their games and their jests and their sorrows
And the playmates we had known.

And then there came o'er us a silence,
While the cypresses sighed overhead,
And dreaming we sat and listened
To the voices of the dead.

W. Wetmore Story.

Wisdom Let Loose.

He lives longest who loves most.

It takes a lot of wisdom to be wise enough to be simple.

Many folks are too busy talking to tell us anything.

Only trial and experience can translate Truth to our understanding.

A recipe for a prolonged existence in the flesh—
"Get Busy."

Orthodoxy is the second-hand clothing store that Truth maintains for indigent souls.

"Advance, and the world is with you;
Stagnate, and you die alone."

A mistake is seldom a mistake until you make it twice in the same place.

A savage is sometimes a saint unrefined.

Only through the self-surrender of Love do we learn the self-possession of wisdom.

The essence of Wisdom is discernment.

Realization of work well done is God's reward for it.

Great souls are held on earth by their limitations.

He who waits to have his task marked out shall die and leave his errand unfulfilled.

Our deeds still travel with us from afar,
And what we have been makes us what we are.

God notices not so much how we wear our trophies, as how we bear our scars.

We get in this world just about what we are willing to pay for.

It is so easy to see the insanity of the other fellow.

Sooner or later every man gets his name in print—on a tombstone.

Now is our day of salvation from error, selfishness, and all uncharitableness.

The man who does right need not worry if somebody catches him at it.

Don't fool yourself, *you* are not the body in which you find yourself.

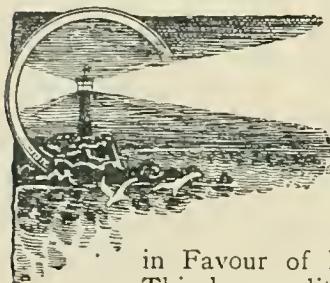
We want *one* to believe in us. When we have this all else matters little.

It is not strange that people die—the wonder is they live at all when we note the carelessness and ignorance of the average inhabitant of this planet.

Editorial Notes.

Many encouraging evidences of the progress of our Movement have been furnished during the last quarter.

In addition to a well-maintained demand for our publications from our own workers and the public, a philanthropist in India sent an order to our Offices for 2,000 of our books, and an American Restaurant Company made application for 50,000 copies of the "Testimony of Science



in Favour of Natural and Humane Diet."

This large edition will probably be printed in New York, in order to avoid the Excise Duty, and if this can be arranged, the truths we proclaim will thus be carried into a large number of additional homes without any expense falling upon the exchequer of our Order. And I trust it will lead to a greatly increased circulation of our other publications.

Our Members and Friends are showing an increasing realization of the beneficence and importance of our Work, and a corresponding desire to devote time and means to its furtherance. One volunteer of our 'fighting line' (Mr. C. Morson) has been cycling round on evangelistic work—selling a lot of our publications and arranging meetings. He succeeded in raising up a hundred new subscribers for our magazine. And many others have been actively engaged in similar ways according to their circumstance and opportunity.

Wherever our books and pamphlets are sent or carried by our workers, a demand for *more* literature springs up; and our missionary propaganda is thus ever being extended. This fact should lead all our sympathisers to endeavour thus to open up new channels for our influence—for there are tens of thousands of people who have never yet heard the truths we proclaim.

A lady in Winchester, (Mrs. Carey) has given a beautiful illustration of generous appreciation of the beneficence and practical utility of our Movement, by presenting the Order with four diamond rings (which have been sold for £59). She is also working actively in co-operation with her husband (Captain Walter Carey, R.N.) for the furtherance of our Work in the city in which they reside, for they both apprehend the ultimate issues of our Crusade.

A new and enlarged Health-food and Literature Depot is being opened in the centre of Torquay (Union Street) by Mr. William Heard, who is arranging to stock and display prominently all our principal publications. He also intends to send copies of one of our booklets to the principal residents in the town, and thus to arouse interest in the Food-Reformation. As he has done much useful pioneer work of this sort—being the first prominent purveyor of Health-Foods in the West of England, I hope that our West-Country friends will send to him for supplies and recommend his Depot. This development evidences the growth of public interest in our Reform, and it is a noteworthy fact that there are now about forty such Depots in London whereas a few years ago there were only ten.

I have also had a promise of active co-operation

from the Director of a very influential Health-League, which has exceptional facilities for the disposal of educative literature.

* * *

Our Progress in India. Laxmidas; and also by Mr. Keshavlal L. Oza, B.A., of Junagad, who has established a Literary Depot and a Local Centre

of the O.G.A., and has distributed and sold a large quantity of our Books and Pamphlets. He has also written a number of powerful articles in furtherance of our Ideals, and inviting the attention of the public to the work of our Order, which have been published in many of the Indian and European newspapers. One of these appeared in the *Daily Indu-Prakash*, of Bombay, and occupied two columns.

Several articles appeared in the *Indian Spectator*, and 'An Open Letter to the Clergy in India,' written by Mr. Oza and printed in the *Bombay Gazette*, included the following sentences:—

I believe the one fact standing out pre-eminent in the ethical history of peoples to be this:—That the true progress—that is, the moral progress—of a nation has ever been commensurate with the growth of its altruistic spirit. I consider it also self-evident that the altruistic feeling of Man, for Man, not only directly leads to sympathy for the dumb races, but that as the one trait grows and diminishes so does the other. The Gospel bids us "open our mouth for the dumb" and tells us how "blessed are the merciful." Despite these facts, it is estimated that quite sixty-thousand cows are daily slaughtered for the use of Europeans in India, not to mention other species of slaughter.

Inasmuch as the Law of Love is the Law of Christ, all cruelty, since it is opposed to Love, is opposed to that Christ who commanded His followers to be "harmless as doves." A wrong to the creature is, moreover, an insult to its Creator, and a double insult when we bow to that Creator as a "God of Love" whose "tender mercies are over all His works." The behest, "Be ye therefore merciful" was not, I think, limited to one species, and a narrow interpretation of that command is not, I fear, calculated to inspire respect for the teachings of the Church.

It never has been necessary that man should eat his fellow-creatures, except for reasons that would cause cannibalism in a boatful of castaways. The vegetarian position is an impregnable one from every point of view. Its truth is taught by man's physical make-up—stomach, teeth, even the movement of his lower jaw; by chemistry, in its analysis of foods, by practical results in whole nations of sturdy people, by the aesthetic sense, which distinguishes between the beautiful and the hideous, by the laws of economy, and finally by every lofty humane thought and feeling which shrinks from bloodshed, cruelty and injustice, and declines to foist upon others those degrading tasks from which we ourselves would shrink with horror.

The religious world in Europe, as represented by the most prominent religious journal, has taken the Humane Diet Movement seriously. Is it not time, Reverend Sir, that a word on this subject should be spoken from pulpits, established to teach Love and Mercy to dark-skinned Indians?

I believe in Christ; but I refuse to believe that it is according to His will for men to allow and abet the horrors of transportation of their fellow-creatures, by sea and land; their agonising marches over hot and dusty roads; the brutality in slaughter-houses both public and private: the scent of blood, the fear, the struggle, the death by multiplied blows, and the inevitable depravation of souls for which the Son of God did not refuse to die.

Not a few distinguished members of your profession have condemned this practice. . . . Will you not, as Ministers of the Gospel, undertake to devote one sermon at a stated interval to this subject, on which mainly depends the success of your mission in India? Will you not thus hold up to righteous condemnation the blood tribute which our dumb brethren constantly pay to the perverted palate of humanity? Will you not estimate and visualize the host of victims immolated to satisfy human carnivoracity?

Can this needless slaughter and all its attendant cruelty be Right? Can we justify this perpetual holocaust of sentient beings either to conscience or to the Judge of all the Earth who has said "The cattle upon a thousand hills are Mine."

This request is made in the name of that Christianity which, I believe, is something more than a doctrine or a ritual—in the name of an active Christianity which, to my mind, is a Spirit and a Power.

Sincerely yours in Love and Truth,

KESHAVLAL LABHSHANKAR OZA, B.A.

The Pan-Anglican Congress.

In view of such evidence as this, which could be indefinitely multiplied, concerning cultured native thought and sentiment with regard to the moral aspect of the question of flesh-eating, it is much to be regretted that the Committee of the Pan-Anglican Congress should have declined to allow the subject to be officially discussed or considered at its meetings. A most courteous effort was made on our part to induce them to include the subject in the curriculum some twelve months ago; but their answer compelled us to realize the fact that the authorities of the Anglican Church are not concerned about the deterioration and disease of the people of Christian lands;—nor are they willing to reflect upon the important question of Dietetic Reform in relation to the physical and spiritual welfare of the community, and the Work of the Church in Eastern lands. Apparently, they are either afraid or unwilling to face the moral issues involved in the subject.

The Apostles and the early Christians considered human sickness and suffering, and dietetic purity in relation to the same, to be matters of the first importance, but now, alas, these subjects are apparently almost beneath the notice of our Bishops.

* * *

A Vivisection Defence Society.

The vivisecting fraternity have become so alarmed at the rapid growth of public opinion against the scientific torture of animals, that they have formed a Society to defend themselves, and have induced Lord Cromer and many other prominent men (who apparently know as much about the subject as they have been told by the Vivisectors), to lend their names.

A misleading title—the Research Defence Society—has been chosen, so as to inspire the uninitiated, if possible, with the fallacious idea that *Research*, of a genuine and *clinical* sort, was threatened in some way by the numerous Anti-vivisection Societies and their supporters, who are protesting more and more vehemently every day against the needless, futile and cowardly torture that is being inflicted upon animals in numerous laboratories.

The manifesto which was issued by this new institution, and signed by Lord Cromer, was evidently intended to persuade mankind that great benefits are derived from the practice of Vivisection, and that, therefore, the practice is justified. It is much to be regretted that The Dean of Ripon, The Dean of Chester, The Dean of Salisbury, The Bishop of Exeter, Canon Duckworth, Principal Fairbairn, The Dean of Canterbury and other Vice-Presidents of the Society, who are supposed to know something about *Ethics*, have failed to reflect or apprehend that even if cruel experimentation upon living creatures, could be proved to be useful, and to produce good results, it is yet *immoral* it itself. *Ends* do not always justify *means*, and even if it could be proven that systematic torture of sub-human creatures had resulted in benefit to our Race (which hundreds of medical men stoutly deny), this would not justify the practice.

Cruelty to animals, whether performed by common ruffians or by men possessing scientific titles, is equally reprehensible and criminal in the sight of Heaven, and is contrary to the spirit of Christianity. And it is deplorable that men who hold high positions in the Church should lend their names to this effort to bolster

up a great Wrong which is destined to be ultimately suppressed even by secular public opinion. Fortunately many eminent Churchmen, including Archbishop Bagshawe, the Bishop of Durham, Bishop Moorhouse, Bishop Ingham, Cardinal Gibbons, the Dean of Hereford, Canon Talbot, Bishop Barry, and Archdeacon Wilberforce are opposing and denouncing Vivisection, and are thus redeeming the Church from the obloquy which has been inflicted upon it (although perhaps thoughtlessly) by the above mentioned dignitaries.

Dr. Walter Hadwen, the Hon. Secretary of the British Union for the Abolition of Vivisection, has invited the Research Defence Society to send a representative to meet him in public debate. It would have been interesting to see what forms of special pleading were adopted by the apostle of this cowardly system of experimentation, in the presence of a fully qualified opponent; but they have declined to meet Dr. Hadwen on fair terms and have suggested instead a form of discussion which gives them an unfair advantage.

* * *

A Black Art of Vivisection. A most instructive pamphlet bearing this title has been written by Hon. Stephen Coleridge and published by the National Vivisection. A.V.S. (92, Victoria Street, London, S.W.)

It demonstrates, by the figures of the Registrar General's Reports, that the mortality from every disease of which the Vivisectors claim to have discovered the cause or the cure, has steadily increased in recent years, whereas in the case of those diseases concerning which they do not claim to have investigated or discovered the cure, the mortality has decreased. In the former category are Anthrax, Cancer, Diabetes, Diphtheria, Glanders, Tetanus, and Thyroid Gland Maladies.

The 'cure of Hydrophobia' is much boasted about, yet in France, where the Pasteur Institutes, with their Hellish tortures, are set up, people are still dying freely of Hydrophobia. In England, where we have no Pasteur Institutes, Hydrophobia is virtually non-existent.

I would advise everyone to send for a copy of this pamphlet, so as to help in combatting the fallacious utterances that are now being made by the pro-vivisectors in the public press and elsewhere, concerning the value of vivisectional experiments. And also to obtain from the same source the 'Catalogue of Apparatus and Appliances for experiments with Animals' (originally published in Berlin)—enclosing a small donation to meet cost of same.

Another book I should advise all our readers to procure is "Scientific Research, a view from Within." By Stephen Smith, M.R.C.S. (Elliot Stock, 62, Paternoster Row, London, price 1/-). And I venture to affirm that after perusing these publications, any person of ordinary intelligence will regard the statements that have recently been made by Lord Cromer and others, concerning the immense value of such experimentation and the painlessness of it, as being characterized by 'terminological inexactitude' of a very pronounced nature.

A large number of Vivisectors in this country have obtained Certificate A, which permits them to dispense with anaesthetics altogether; and yet the public are asked to believe that anaesthetics are always used except for inoculations.

**More
Athletic
Victories.**

Several notable triumphs have been won by Vegetarian Athletes during the past quarter. Last month G. A. Olley again broke the Lands End to John o' Groats Record, this time by 2 hours 43 minutes. In April, Withers won the Railway Men's 20 miles Walking Championship, a race promoted by the London Clearing House and the Railways' Athletic Association, his time being 2 hrs. 28 mins. 24 secs.

In the Archway Harriers' 4½ miles Handicap Running Race, Mitchell and Warden did the fastest time on June 15th, and F. A. Knott won the 1,500 metres London Athletic Club Handicap from scratch in 4 mins. 9 sec.

* * *

**Vegetarian
May
Meetings.** The May Meetings of the London Vegetarian Association, were exceptionally successful this year. The platform was occupied by 100 life-vegetarians under the age of 21, who recommended the Cause by their healthy and happy appearance. They sang the following "Song of the Golden Age" written by one of our members (Mr. Harry Cocking), and set to music by Mr. John C. Ward.

Herald voices sing the praises
Of the coming Golden Age,
When destruction, sin and sorrow,
Shall no more the world engage.
Dream of Ages, hope of sages,
Theme of prophet, seer and muse;
Golden Age of love and gladness,
Man is free thy reign to choose!

In that day, by Mercy quickened,
Man from tyranny shall cease;
And the whole of his dominion
Shall be ruled in love and peace.

Then shall every living creature
Share in liberty and joy;
And each soul, in perfect freedom,
Shall its highest powers employ.

Earth shall yield increasing treasure—
Fruit and flowers and perfumes rare;
And, endowed with health and wisdom,
Man shall banish pain and care.

Then, in Earth and highest Heaven,
Shall the Father's Will be done,
And the children of the Kingdom
Shine resplendent as the sun.

The chair was taken by Mr. C. P. Newcombe, a vigorous octogenarian who has been an enthusiastic advocate of Food Reform for the past half century. His inspiring address contained tributes to several vegetarian workers who had passed away between the ages of 90 and 100, and whose faculties of body and mind remained almost unimpaired to the last.

Then followed Mr. Thomas Wyles of Buxton, a youthful looking veteran of 91, who has been an abstainer from flesh food still longer. His voice rang out clearly and strongly, and this was not to be wondered at, for at the age of 90, he led a party of friends during five weeks of Alpine travelling, and climbed from Zermatt to the Gorner Gratt in five hours and came down in four hours. He made a powerful appeal to those present to cherish God's gifts of Health and Vitality, to live in harmony with Reason and Wisdom, and to be living examples of greater simplicity of life, and shining lights for the diffusion of Truth.

Miss Olive Booth, a life-vegetarian of 16½ years, read a paper written by her mother Mrs. Bramwell Booth, which contained the following significant remarks.

"I am especially interested in the work of spreading the Vegetarian Movement amongst children. I am fully convinced that a natural diet of fruits, nuts, and cereals is decidedly the purest and the most wholesome, and from every point of view the best for their physical well-being. But most especially I would advocate its adoption by parents, because I believe it is equally as good for the moral and spiritual nature. I am quite convinced that it is easier for children to be good when their diet is without meat.

"I believe that many of the more difficult cases of transformation in character that we have realised and rejoiced over at 'The Nest' (our Home for little girls)—(several of whom have been pronounced by their parents and guardians as unmanageable), may be attributed in a great measure to their natural diet. While in my own home, I was led to adopt this diet for myself twenty-one years ago, and thus have had the opportunity of bringing up all our seven children as life-vegetarians. I have often felt that partly to this may be attributed the fact that we have no empty place in our family circle.

"In placing before children and young people the advantages to be derived from any particular course of action, it is, I consider, very important to appeal to the *highest motives*; and even in the case of the youngest children, if they are old enough to be appealed to at all, they are quite as well able to appreciate the call of a good motive as to answer any appeal of self-interest, such as their likes or dislikes.

"I would therefore ask all vegetarian propagandists amongst children, to earnestly appeal to the *noblest motives*.

"Children, alas, care little about the benefit to their health, and can only be abased by an appeal to their mere appetite, whereas in their young hearts there springs a willing response when motives of *kindness* or *self-sacrifice* are appealed to.

"I believe the great opportunity of success with the children lies largely in the fact that children are born vegetarians—that the taste for animal food is an acquired taste, and that God's bountiful provision in fruits and nuts and cereals is acceptable to the palate of the young. The natural taste of all children is with us, and the most important part of the battle is won already, for the citadel of their own Will does not require an onslaught in order to be brought over to our side in this question of abstaining from flesh and blood, but is fully with us already."

Let us hope that these convictions expressed by the wife of the future General of the Salvation Army will soon be embraced by all the Officers and Soldiers of this vast Organisation, so that the whole weight of their influence may be given to the Humane Diet Movement.

* * *

**New
Fruitarian
Specialities.** Among the new commodities which have been placed upon the market during the last quarter, I may mention that the International Health Association is now making Protose and Nuttose in the original American Style (dark in colour, free from oil, and more appetising in taste). I would advise our readers to insist upon being supplied with this type of these Nut-products, as being much superior to that which was recently on sale.

This Company has also just issued some new Biscuits called Nut-Fruit-Wafers, which are so exceptionally nice and so likely to help our Cause, that I strongly recommend them. They resemble the old-fashioned Garibaldi biscuits, but are less than half the size and much more tasty. A new Barley Biscuit is also worthy of mention—particulars of which can be obtained from the new catalogue which has just been printed by the Association.

Messrs. Wright & Co., have produced several new varieties of Ixion Biscuits, and Ixion Flour which makes very good bread.

Messrs. Pitman have produced a very tasty confection called 'Cream-o-Honie,' a new and very savoury Nut-meat called Brazose, and a useful domestic substance called onion powder, which enables a cook to flavour dishes without having to peel and prepare raw onions. The Wallace P. R. Bakery offer several varieties of new and delicious biscuits (Coco-nut crisps being especially nice); also an excellent 'Pale-Roasted Coffee'—so prepared as to prevent the formation of caffeine which is the deleterious ingredient in ordinary coffee. It is claimed that thus prepared, the coffee is remedial in fermentative dyspepsia, insomnia, brain fag and nerve troubles.

A new non-alcoholic fruit drink has appeared called 'Proset,' which is likely to become very popular, as four hundred millions of bottles have been sold in three years. It is made of seven different fruits and while not being too sweet, is very refreshing, and very moderate in price. All large grocers will stock it, and Schweppes, Ltd. are making it in 'extra dry' form.

* * *

A Typical Letter. The following letter, which is typical of many such which reach our Offices, illustrates the influence which is being exerted in the homes of the people by our literature, and also by our individual Members in all grades of society. It also demonstrates the fact that those who dwell in cottage homes can fully respond and live up to high Ideals, and that amongst the working classes may be found some of God's spiritual aristocracy.

Dear Mr. Beard

I feel I must write to thank you for the copy of the last edition of your booklet, which you kindly sent me last week, and to tell you I am having some little success in the work since I became a member of the Order last August. My husband being only a working man I cannot afford to spend as much as I should like in the forwarding of the work, but I am doing all I can personally.

I invite my friends and neighbours to have a meal with us, and provide some tasty fruitarian dishes, with the aid of your Guide-book, and then give them the recipes, and so far every one has liked the food, and I have by this means and by lending them booklets, won over quite a number to the better way.

I am earnestly trying to get two Ministers whom I know. One has told me that after reading your booklets he is almost convinced but has not yet given up animal food; the other, an aged man, was calling here this week and says both he and his wife are giving the matter their earnest thought, and that they are trying some fruitarian dinners and that he finds himself more fit for his study on this food, and also that he is convinced that the killing of animals for food is *contrary to the Will of Christ*, and that the great Ideals our Order stands for will be realised.

You will be pleased to know that we ourselves daily improve in health, and in every way on fruitarian food. My husband has very hard work and long hours, but says he *never felt so well in his life* as now.

I used to be a semi-invalid, but am now quite well. My mother who lives with us, and is over 70 years old says she is feeling better than on the old diet, and really gets about wonderfully, and my little girl, aged 3 years, is the picture of health. I wish you could see her, she has never tasted flesh food in her life; it seems nice to think she will grow up quite free from it. She has quite a horror of butchers' shops, and seems greatly concerned about the fate of the animals we meet in the streets.

I am hoping that she will grow up to great usefulness in the Cause. Already she is a help to me in the work; for wherever we go; people will admire her and ask me what food she lives on; and of course that opens the way for a little talk on these things.

I am writing a longer letter than I intended; but I would like to tell you that *The Herald* is a great help to me in the spiritual life. I am a member of a Baptist Church; but I have always been a deep thinker, and have formed beliefs for myself which I know are not shared by the majority, and I find so many of the views expressed in *The Herald* to tally with my own, only to go deeper.'

Some I cannot quite grasp yet. The subject of re-incarnation has always interested me, for I have always seemed to have dim memories of some other life, and my little girl has even told me of another life that she has lived but says she cannot remember what her name was; and that she is sure it was a different name to what it is now.

I must close, thanking you for the help I have received from your booklets and teachings, and praying that God will still bless your efforts and crown them with success.

Yours in the work, E. H.

Leicester, June 18th, 1908.

* * *

Animals in War.

The suffering inflicted upon animals in time of war is vividly illustrated in an article in the "Nation," entitled The Background of Glory. Referring to the official history of the Boer War published in May the following paragraph occurs:—

"In May 44,000 men and 203 guns were disposable for the advance to Pretoria, and we read that "on the 27th the main body crossed the Vaal." For a military history that is quite sufficient. But the words call up a vision of the ten miles of loose sand over which the heavy guns and supply waggon had to be dragged before the river was reached, where the main body crossed in just a line of print. Was more suffering ever crowded into so short a space? Ten years' bull-fighting in Spain could not make up its sum. Sixteen oxen went to a load, and twenty-two for the big guns. Knee-deep in sand they ploughed their way, the wheel often hidden to the axle. In front a Kaffir guided the span, another held the ropes upon the waggon, a third walked by the side with an enormous raw-hide whip. All yelled and screamed in the peculiar language oxen best understand. If a waggon stuck, all the Kaffirs around stood by with their whips and lashed the living hides into great lines and gasbes. The oxen bellowed and groaned, writhing backwards and forwards, trying in vain to tear themselves from the yokes and the heavy chain which runs down the centre of a span. Many rolled over dead of pain and terror; many lay down and let man do his worst. These were shot or poleaxed, and others took their places. But usually, when torture reached a certain pitch, the waggon moved, the purpose of strategy was accomplished, and the main body crossed the Vaal."

The sufferings of men in warfare are scarcely less, and it is pitiable to realize what a campaign means to those who have the misfortune to be engaged in it. But the realization should encourage those of us who are advocating Food Reform to persevere with our Work, for thus are we undermining in a most practical way the foundations of War and hastening the time when it will be abolished. The flesh-eating nations have always been the most predatory and the most pugnacious, and all persons who adopt a humane and bloodless diet develop a distinct aversion to shed the blood of any being, whether human or sub-human. This aversion will make itself felt in emphatic protest against War and in the manifestation of peaceful and fraternal sentiment. And when our Movement has triumphed throughout Christendom, the time will soon come when Reason and Justice will be enthroned instead of brute force, and when soldiers will only be required as international police.

* * *

Cancer and Flesh-Eating.

The Board of Trade returns for 1906 show that the people in England now eat twice the amount of flesh-food per head that they consumed twenty years ago.

The amount of dead meat that is imported is 18,451,266 cwts., and in addition one must reckon the living cattle who are brought over the sea, and those who are bred in the United Kingdom for the shambles.

In consequence, it is a distressing fact that one woman in every eight, and one man in every twelve (past the age of 35 years) must now expect to die of Cancer, in this country. This alarming ratio shows a corresponding increase with that of meat consumption. As the amount of Cancer in each country is in exact proportion to the amount of flesh consumed by the inhabitants, the moral is obvious.

Ballymaclinton. One of the most attractive sights at the Franco-British Exhibition at Shepherds Bush this summer, is the Irish Village of Ballymaclinton, which, both for its own sake, and that of the object to which its profits are to be devoted, is sure to attract all classes of visitors. For those interested in "the distressful country," or even the merely curious, who wish to see a real picture of cottage life in Ireland, here is an easy way to do it, while for the philanthropic visitor there is the extra inducement that the profits from the sales of the Irish goods he may buy, and the "gate," will help in the promotion of Health in Ireland, under the guidance of her Excellency, Lady Aberdeen. With this worthy object all who know the scourge Consumption is among the Irish people, will have fullest sympathy.

While there will be some things to be seen which are not common to Irish Villages, such as the Tuberculosis Exhibition and Consumptive Sanitorium, the Village for the most part is a realistic representation of what may be seen any day in Ireland. The white-washed thatched cottages, with their low roof and doors; the tiny windowpanes, the open hearth with its smouldering peat fire, the homely garden plots, all should contribute to make a sight both novel and charming to British, American, and Continental eyes.

On entering the Village is first seen M'Kinley's cottage; not a mere representation, but the actual doors, windows, stairs, floors and much of the furnishings, of the Dervoch cottage, in which the great American President's father first saw the light. Next come a couple of cottages in which is carried on the manufacture of M'Clinton's soap, a product which has given the village of Donaghmore a world-wide reputation.

A Vegetarian Restaurant, capable of seating 500 guests, will be opened in the village early in July, which I hope will be largely patronized by the public.

There is a fine Industrial Hall, occupied by the Royal Irish Industries and the Irish Art Companions, and here all kinds of Irish made goods, lace, embroidery, homespuns, wood-carving, &c., are for sale.

In several of the cottages, various Irish Industries such as weaving of damasks, carpets, homespuns, lace-making, embroidery, etc., are carried on. The ancient Irish Cross, of which the original has stood in the village of Donaghmore for over a thousand years, will delight the eye of the antiquary, as also will the still older ruined Church and Round Tower.

The rich brogue of the pretty Irish girls will delight the ear; all of them are housed in the village cottages. The area is no less than 10½ acres!



The Hour of Opportunity. Now is the time to advance the Fruitarian Movement and to induce all persons to give up eating flesh-foods for a season—even if only as a trial. It is now especially easy, as Nature has furnished such a plentiful supply of luscious fruits and succulent vegetables.

The corpses in the butchers' shops at this season rapidly decompose, and send forth a charnel-house odour which is most distressful to the passers by; the price of such 'mortal remains' is rapidly rising; and the hot weather makes one inclined to simplicity and purity in diet. Thus the occasion is most opportune for earnest evangelistic effort on the part of every Food-Reformer.

Our Propaganda Work.

The following list of donations towards the furtherance of the work of The Order, and its Missionary Propaganda, have been received since our last issue (irrespective of amounts received for the purchase of books, and annual subscriptions for *The Herald*). The thanks of the President and the Council are tendered to all these Friends of our Movement.

	£ s. d.	£ s. d.	
Dr. O. L. M. Abramowski	1 0 0	Mr. C. Liechti	3 0
Mr. T. Allen	2 6	The Executors of the late	
Mr. C. J. Avashia	2 8	Mr. Daniel Leeds	10 0
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Mr. E. K. Khasymay	5 0		



THE LESSONS OF EXPERIENCE.

We become free from the effect of past mistakes by widening our perceptions of life. "Self is the only prison that can ever bind the soul. Love is the only angel which can bid the gates unroll.

The process of growth for a human being lies in its very mistakes which form its limitations. We are all turing toward one goal,—self-realization; but our desires for the sense life lead us first through a labyrinth of suffering and disappointment before we can reach the calm, serene state of poise where we no longer seek individual happiness except in helping others to become strong and free.

We must not regret the past. We must *rest* in the assurance that we have come through every experience for the purpose of evolving good.

There is a power within which will not allow us to condemn others long. We must be as tender and forgiving to ourselves as we are to others. There is no other way in life to learn any lesson or to make any attainment except by making mistakes, and then overcoming the result of these mistakes by seeing through the apparent failures how to act wisely.

Mary Robbins Mead.

Service.

Through service we find *first*, the joy of a self-respecting conscience; *second*, the joy of a richer manhood; and *third*, the joy of a nobler influence.

Only through service can we ensure the blessedness of self-respect. In our outlook on the world we are confronted by so much of failure and defeat and sorrow amongst men, that we cannot live utterly to ourselves without a feeling of unrest and shame. We are compelled, if we would respect ourselves, to "look not only on our own things, but also on the things of others."

We cannot contemplate with indifference so much of human helplessness which needs assistance, and so much of human sorrow which calls for sympathy and help. It is essential to our peace that we should do something to make the world brighter and happier.

We naturally despise the man, however elevated his social position, who lives as if the world had been created for his special advantage, and who accepts, as his right, the ministry of all, while he himself ministers to none. We feel that he is a mere cumberer of the ground.

Not thus can any true man live, and preserve the priceless jewel of his own self-respect. He who has never denied himself of a single gratification for the sake of others; he who has never stooped to minister to one poor brother lying robbed and wounded by the wayside of life; he who has never sought to cover the shame of an erring sister, and to save her from the foul clutch of degradation and the bitter madness of despair; he who has refused to bear even a feather's weight of "the noble burden of the human race," is self-convicted, and is a stranger to the truest happiness which can visit and enrich a human soul.

In the matter of human misery and its relief, God has committed to us a portion of His functions. We are called to succour and to bless humanity in His name. We want, in the presence of the distress and degradation around us, not only an individual, but a social conscience—a conscience which makes each man as happy or as miserable as society around him.

We want to see more angels of deliverance in our midst—more men and women who walk through life "with anxious, pitying eyes, as if they always listened to the sighs of a goaded world."

We want not only leasehold and freehold and copyhold, but conscience-hold and love-hold and Christ-hold. We want a new dawn of Hope and Faith and Service, streaming from the cross of our divine Master. If all who bear His name who "came not to be ministered unto, but to minister," were moved by His spirit, the face of the world would be speedily changed.

When people are sunk low down, sunk in masses, sunk through crushing poverty and the decay of the fair humanities within them, they cannot raise themselves. They need external saviours stooping down to raise them up. And to such service we are called by every tie which is sacred, and by every obligation which is endearing.



Again, only through service can we possess the joy which springs from enlarged sympathies and a richer manhood. Life is love, and love is life. If we would truly live, we must open our hearts, we must quicken our sympathies, we must throw out tendrils on every side, we must cherish each thought of loving-kindness which knocks at our heart's door for entrance. In this way we shall indefinitely enlarge our own poor and limited personality. Our individual consciousness will be enriched and multiplied by what it shares with others.

In Nature we do not find this Law. "Her every product," says one, "has its use, every particle its service, every form or fibre its task or its loveliness. But there she stops. Light emanates and is reflected; but neither sun nor star is brighter for shining. The rose is no sweeter for the fragrance with which it perfumes the morning. The stream is no fuller for its liquid gift, its cup of cold water to the meadows."

"But the moment we ascend to man, the noble Law steps forth which ordains that we cannot bless others without becoming ourselves blessed. Here light is made more lustrous by scattering its beams—none growing wiser so fast as they that teach, every intellectual perception sharpened by imparting knowledge, every will fortified by effort, every heart made better by beneficence."

They that *do* the most *are* the most. The quantity of being is ever multiplied by the uncalculating generosity of its bestowment. That manhood or womanhood is the richest which spends most for some unpaying interest of humanity. Thus we are debtors to those whom we have succoured. The benefit has been mutual. Taking from us earthly and temporal things, they have given back heavenly and eternal things.

"Every poor child, really in want or ignorant, that ever stretched out a hand to us for help, has been a part of God's discipline with us. Before God we can never be again as if that slender, supplicating arm had not once been lifted in our path,

"We have all noticed how persons who spend much time in helping others have their moral eyesight purified, and even their intellect brightened. Their whole nature grows firm and calm."

Yet further, we possess through Service the joy of a nobler influence. We escape the infamy of those who die and are not missed. We shoulder with Jesus Christ in lifting our fallen world from the gates of death. We contribute to that stream of kindly deeds and generous sacrifices which sweetens and fertilises the world. No kind word or loving deed ever perishes.

That which we have been able to accomplish may be little, but by that little the whole world is richer. We have made life a little more bearable to some who were well-nigh tired of it. We have encouraged some in their efforts after good. We have contributed something to the music of the Earth. We have created a melody which is undying.

Though we shall cease to sing it, others will take it up, and scatter gladness with it. And we shall go forth more bravely when death calls us, for we shall not have lived in vain.

Robert P. Downes, LL.D.

Substitutes for Meat and their Values.

The recently converted Food-Reformer often asks the question "What shall I eat in the place of meat?" and in answer thereto, he has almost invariably been told to "eat nuts, eggs, cheese, macaroni, legumes, etc." So far so good, but what quantity of each of these foods very often cannot be easily determined; and indeed it varies so with different people, that it is almost impossible to lay down any hard and fast rule. What I wish to do therefore is to give the actual values of various meat-substitutes, so that each person, by comparing their nutritive qualities with those of beef and mutton can ascertain individually the correct quantities required.

Taking a standpoint from lean beef and moderately fat mutton, I will endeavour to give an idea how to find, from the various tables used, the requisite amounts of the various articles of food named.

The Composition of Meat is as follows:—

	Protein.	Fat.	Starch.
Lean Beef	...	19.3	3.6
Moderately Fat Mutton	...	14.5	19.5

Now supposing you are in the habit of eating 8 ozs. of Meat daily, and you wish to substitute cheese and macaroni for same.

	Protein.	Fat.	Starch.
A combination of Beef and Mutton gives	16.9	11.5	0.0
Macaroni and Cheddar Cheese	19.2	16.5	37.5

It will then be seen at a glance that the latter being richer in all three elements, less will be required, say 3 ozs. of each; and moreover other starchy foods such as white bread, etc., can be slightly diminished in quantity, as there is a good proportion of starch matter in macaroni and none in meat.

It is easy to understand that more errors are likely to be made by over-eating in connection with the Reformed Dietary, than otherwise, but such errors can easily be obviated if a little study and thought is given to the subject, combined with a little common sense.

Nuts and their Products Here we have what is undoubtedly Man's natural Meat. Rich in Protein, Fat, Mineral Salts, and a small amount of Starch they are indeed an ideal type of food, and one that at the present time is not properly appreciated.

I give below the analyses of the three which are richest in the three necessary elements, Protein being found in greatest proportion in Almonds, Fat in Pine Kernels, and Starch in Chestnuts.

	Protein.	Fat.	Starch.
Almonds	...	23.5	53.0
Pine Kernels	...	9.2	71.5
Chestnuts	...	6.2	5.4

All nuts are fit to eat in their natural state except Chestnuts, which should be boiled, roasted or baked in

order to cook the starch contained therein. Some people object to nuts on account of their being unable to masticate them properly through having defective teeth. This can however be overcome by flaking the nuts in a nut-mill, or they can be ground to a paste in a Nut-Butter-mill and eaten as butter.

Regarding Nut Products, we will first consider Nut Meats. These "meats," which have now been in the market a considerable number of years, are greatly appreciated by those that use them, and if properly cooked they closely resemble roast or boiled meat.

They have the appearance of meat, they smell like meat, and they taste somewhat like meat. They are put up in $\frac{1}{2}$ -lb., 1-lb. and $1\frac{1}{2}$ -lb. tins, are free from any danger of 'ptomaine poisoning,' and are guaranteed free from germs and uric acid.

The most well known brands are Protose and Nuttose (International Health Association); Nutton, several varieties (Winter's Birmingham); Meatose, F.R. Nut Meat and Vegola (London Nut Food Co.); Brazose (Pitman's, Birmingham); Fibrose (Mapleton's, Wardle, Lancs).

All these preparations will be found digestible, pleasing to the palate, and, moreover, very economical.

I give the composition of the four most important varieties as follows:

	Protein.	Fat.	Starch.
Protose	...	25.5	14.0
Nuttose	...	17.1	27.8
Nutton	...	20.0	11.0
Fibrose	...	14.55	5.40

For the invalid, the dyspeptic, and the thin, there are preparations that are unfortunately not yet widely known. Amongst others are Bromose, Prunus, Nutrogen and Malted Nuts. The two former are put up in handy caramel form and the latter in fine powder. They can be eaten dry or will readily dissolve in hot or cold water, milk, barley water, &c., and as they are self digesting and delicious in flavour they are indeed a boon to both strong and weak. They will, if necessary, entirely take the place of meat and cheese, and are guaranteed to make good blood, fat and muscle, and are an excellent substitute for Cod liver Oil.

I give below their compositions, and would mention the fact that the starch is predigested and the fat perfectly emulsified:

	Protein.	Fat.	Starch.
Malted Nuts	...	23.7	27.6
Prunus	...	26.4	32.5
Bromose	...	19.6	24.0
Nutrogen	...	23.6	39.6

I must also add a word about Nut Cream. It is not usually known that Milk and Cream can be made from Nuts, yet, so nice are these products that once tried they generally become appreciated. Messrs Mapleton are now producing three varieties, viz:—Almond, Cocoanut and Hazel, also a Nut Milk. Two or three tablespoonfuls of cream beaten up in a pint of water and stirred over a slow fire until it thickens will make a custard for stewed fruit, plum pudding or trifle that is far richer than egg and milk, and more tasty. The comparative value of Almond Cream as against Devonshire Cream will be seen from the following:

	Protein.	Fat.	Starch.
Almond Cream...	...	20.8	54.8
Devonshire Cream	...	4.0	65.0

Legumes. Under this heading we have Lentils, Peas, Haricot and Butter Beans, and Pea Nuts.

The last of these, sometimes called the monkey nut, is perhaps the most nutritious food produced by Nature. It is practically composed of Protein and fat, the amount of starch being under 2 per cent. That it is in itself a perfect food has recently been demonstrated by an American Doctor who lived entirely on them for 60 days, and felt all the better for it. Moreover at 4d. per lb. shelled, they may be called cheap. They require cooking and the best method is to grind them to a paste, flavour with "Marmite," pepper and salt, etc., and bake in an oven at a low heat, for from two to three hours and the result will be a very tasty dish.

Chemistry shows them to be made up as follows:

Protein.	Fat.	Starch.
28.3	46.2	1.8

Lentils, as will be seen by their analysis are very nutritious, and a great many people make the error of eating too great a quantity at one time, thus setting up fermentation and all its attendant troubles.

They are a fine food for brain workers and with the addition of fat, supply all the elements of nutrition.

Protein.	Fat.	Starch.
Lentils 25.9	1.9	53.0

Dried Peas and Beans are closely allied to Lentils, containing as they do the same proportion of Protein and starch and a little more fat. The great value of these foods, their cheapness and the numberless different ways of preparing them for table, commend them to everyone as articles of diet of the first order. (See recipes in Comprehensive Guide Book.)

When in season, peas and haricot beans should always be eaten in their normal state, viz., freshly gathered. They are then soft, succulent, very easily digested and most enjoyable.

Cheese. I am not going to say much regarding Cheese, as its value is so well known and it is such a popular favourite that to do so would be waste of time. That it is a perfect substitute for meat is ungainsayable, bread and cheese being capable of sustaining both the labourer and brain worker alike.

I give below the analyses of two well known brands, others being very similar in composition.

	Protein.	Fat.	Starch.
Cheddar Cheese	...	28.4	31.1
Roquefort Cheese	...	26.52	30.1
Cottage-cheese	...	20.9	1.0
			4.3

I should like to point out that many people in making cheese the staple article of diet, find it indigestible. If, however, instead of eating it raw, it is taken cooked with rice, tapioca, macaroni or barley they will find that difficulty at once overcome—or it can be flaked in a nut-mill.

Cottage-cheese, the analysis of which is given above, can be made at home by anyone who cares to take the trouble. To one gallon of boiled milk, add the juice of three lemons or three tablespoonfuls of French white wine vinegar. Strain it, when curdled, through a fine muslin cloth and let it stand aside for two days. It is then ready for use and has a very delicate flavour.

Eggs, if perfectly fresh, are without doubt a most useful and valuable animal product, being—like cheese—almost entirely free from uric acid. In composition they greatly resemble nuts, but are free from starch. The white is composed of albumen (protein) and water, and the yolk, albumen, fat and water. As a whole they are constituted as follows:

	Protein.	Fat.
Hen's Eggs	...	14.0 10.5

Cereals. When placing cereal foods under the heading of meat substitutes it must not be supposed that white bread, tapioca, semolina, barley, sago, &c., are meant. These and similar foods are practically all starch and should only be used as mediums whereby quantities of fat and protein can be taken. Brown Bread, Wheatmeal Biscuits, Rice, Oatmeal, Macaroni and Granose Flakes and Biscuits are, however substances of a very different character. They represent foods rich in bone and muscle forming elements, of great sustaining power and are well supplied with valuable organic salts.

I give them according to their respective values.

	Protein.	Fat.	Starch.
Oatmeal	...	15.6	6.1 63.6
Granose Flakes and Biscuits	15.4	2.3	75.0
Macaroni	...	11.7	2.0 75.0
Brown Bread and Wheat-meal Biscuits	...	8.7	1.2 64.0
Rice	...	7.8	0.4 79.0

It should be noted that the Rice mentioned is the once milled and unglazed variety as used in China and Japan by the working classes. The protein found in Rice is nearly all contained in the cuticle or outer layer of the cereal, and this is eliminated by the second and third milling, which is done to make it look white, but which robs it of the best part of its good qualities. The difference between once-milled and thrice-milled Rice is much the same as that between Brown and White Bread.

Beef Tea Substitutes. Regarding substitutes for Bovril, Beef Tea, &c., Malted Nuts, Bromose and Prunus already referred to when dissolved in water are perfect substitutes for beef tea for the sick room; Almond Cream is also a food that will be retained by the feeblest stomach.

A broth made by stewing Brown Haricot Beans in water for about three hours and serving with butter, pepper and salt, &c., is far more nutritious than Beef Tea, Mutton or Chicken broth, and will be found very strengthening on account of the iron it contains (see Comprehensive Guide Book for recipe).

In addition, I would mention Marmite, Odin, Carnox, Nuxo, Mapleton's Nut Extract and other similar preparations which will be found quite as nice in flavour and far more economical than any of the so called Meat extracts, and more nourishing.

I should like to say one thing before closing. What information I have given here, properly used, should be helpful to those commencing to live on a non-flesh diet. But, I hope that none will adopt the custom of having every meal weighed and worked out, because such action would be likely to make one a nuisance to those around and a faddist into the bargain.

Edwin C. Wilson.

Valuable Fruitarian Recipes.

Risi Piselli.

(A delicious Italian dish).

Fry some finely chopped parsley and onion till the latter is a light-brown colour. Have ready equal quantities of cooked rice and young green peas, boiled separately (let the rice be dry, well cooked, and each grain separate), add these to the onions and parsley, and stir well together in the pan. Serve very hot.

Rice and Tomato Cutlets.

Fry two onions brown, then add four peeled tomatoes, cook till tender, turn into a bowl and chop finely with some parsley and thyme. At the same time cook a small cupful of rice in a double pan. Mix this with the onions, etc., with pepper and salt, and two ounces of bread-crums. Mix well, then put on plates, smooth over, and when quite cold cut into fingers, egg, crumb and fry in boiling fat. Serve with a rich brown gravy.

Galantine alla Bolognese.

Steam half-a-pint of rice, soak half-a-pint of bread in cold water, fry half-a-dozen mushrooms and four small onions separately. Strain the water from the bread, and pass all through the sausage machine. Add pepper and salt and one egg to bind. Put the mixture in buttered paper and shape like a rolled pudding; tie in a cloth securely and boil in stock for one hour. Take off the fire and leave in the saucepan for half-an-hour, then remove and place between two plates with a weight on top. Before serving, take off the paper, and glaze. Serve with tender lettuces and salad dressing.

Tomato Galantine.

Take six tomatoes (peeled); three tablespoonfuls of cooked macaroni; three onions, chopped and fried; half a cup of tapioca (previously soaked in cold water); and nearly a cupful of bread, soaked in cold water, drained and fried in the pan after the onions. Pepper, salt, and A1 sauce to taste, and mix with one unbeaten egg.

Well grease a mould, decorate with hard boiled egg cut into slices, pour in the mixture, and cover with greased paper. Bake in a slow oven till set. Turn out when cold and serve with salad as usual.

Protose Luncheon Rolls.

Break up with a fork half a pound of Protose, add to this some chopped parsley, two peeled tomatoes, pepper and salt, and a few drops of A1 sauce. Mix thoroughly.

Have ready some short pastry, cut into squares, place a little of the mixture in each, fold in the usual way. Brush over with egg and bake in a quick oven.

A Fruit Salad.

By the Chef of the Carlton Hotel.

Peaches, apricots, cherries, grapes, black and red currants, pineapples, bananas.

The peaches and apricots are peeled and quartered, the cherries stoned, the bananas and pineapples cut in slices or dice.

Mix, cover with powdered sugar, a glass of kirsch and a glass of maraschino, and lay on ice until required.

Announcements.

This Journal is regularly supplied (gratuitously) to upwards of **One Thousand** Public Institutions in this and other lands, such as Free Libraries, Institutes, University, Colleges, etc.

Bound Volumes for 1906-7 (the copies for the two years bound together), containing a well executed portrait of the Editor, are now ready for delivery. Early application from Members and Friends who wish to preserve this valuable record of our Movement and its Ideals, is desirable, as all volumes were quickly sold out in 1905. Price 4/- post free.

The volumes for 1904-5 are all sold. A few volumes for 1898, 1899, and 1903, can still be obtained. Price 3/- post free.

A new and *much improved* edition of "*Is Flesh-eating Morally Defensible*" has now been printed. It contains a number of ministerial utterances which very much strengthen this booklet; and all our workers are invited to obtain and to lend, sell, or distribute copies. Price Threepence (2/6 per dozen, 15/- per hundred, post free). Our latest four leaflets (for enclosure in letters or free distribution) are also useful pieces of ammunition. They are as follows:—

"Ten Reasons Why the use of Flesh-Food should be Abandoned." (1/- per hundred).

"Twelve Reasons Why the Ideals of the Order of the Golden Age should be Exalted." (1/- per hundred).

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All Friends are invited to circulate these publications.

The President and Council of The Order of the Golden Age invite the sympathetic and active co-operation of all philanthropic and humane souls in connection with their endeavour to humanize Christendom, and to lessen the sum of pain, disease and suffering in the World. The fullest inquiries concerning their plans, methods and projects will be gladly answered.

They will endeavour to arrange for Lecturers to address meetings on the subject of Food Reform, if friends who desire to evangelize their neighbourhoods will communicate with the Secretary.

The cost of maintaining the missionary work of the Order in all parts of the world, is met by the voluntary contributions of Members and sympathetic friends.

Members' badges can be supplied upon application to the Secretary—but only to Members of the Order.

* * *

Publications Received.

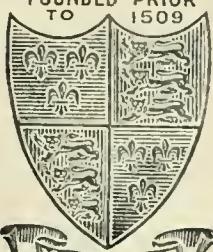
"*Sidereal Sidelights.*" A medley of dawn thoughts. By Charles L. Brewer. (Balance Publishing Co., Denver, Colorado. 50 cents).

"*The Origin and Nature of Man.*" By S. B. G. McKinney, M.A., L.R.C.P. (Oliphant, Anderson and Ferrier, Edinburgh. 1/- net).

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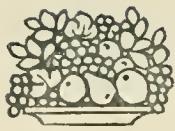


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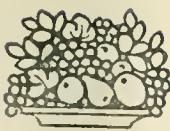
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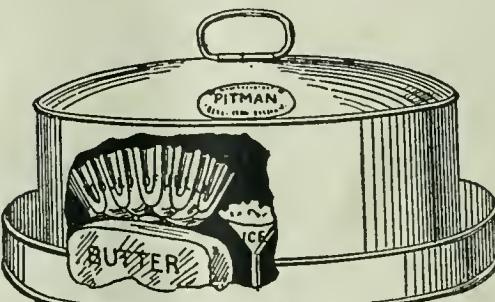
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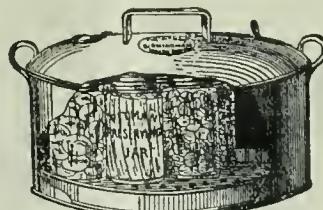
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